

**ACTIVISM**

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Activism by Henry Lane Eno

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**HENRY LANE ENO**

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## PREFACE

It is not without hesitation that the present essay is submitted to the public.

It would seem, however, at this time especially, when all of us are groping for whatever stray gleams of light may come our way, that a possibly fresh point of view may not be entirely supererogatory. For in the midst of the cataclysmic changes taking place on every side many of us find ourselves forced to a new searching of the spirit. The older creeds and philosophies are crumbling or becoming metamorphosed. And in the intellectual world, no less than in the sphere of politics and industry, we are everywhere faced with the necessity of a revaluation of values.

In philosophy a newer Idealism, Realism, and Pragmatism, as well as such iconoclastic doctrines as Behaviorism in psychology, and the Relational theory in physics, have swept many of the long received dogmas into a historic past; while many old questions have been answered with surprising solutions, and many strange and hitherto unsuspected problems have been discovered to confront us.

To meet some of these newer conditions—to envisage some of these many problems from a possibly fresh angle—is the endeavor of the hypothesis here briefly outlined. The author is, nevertheless, acutely conscious of the tentative and sketchy char-



## PREFACE

acter of this trial, as well as of its frequent shortcomings both in substance and in style.

It is, also, a cause of no small regret that it seems to have been necessary to use not a few new terms, in addition to several familiar words employed in such a fashion as to involve unusual connotations. The exigency in the development of a somewhat novel thesis, however, involving a descriptive terminology for which apparently there exists at present no accurate expressions, has forced the issue to a point where no practical alternative has been left. It can only be said in extenuation that as few strange words as possible have been used, and that a strenuous effort has been made to explain carefully these innovations.

Finally, the author's thanks are due to Professor Edward Gleason Spaulding for his helpful suggestions and logical criticism; to Professor Augustus Trowbridge for his assistance in the interpretation of modern physics; to Professor Howard C. Warren for his revision of the chapter on Consciousness; and, particularly, in remembrance, for the kindly advice, and the many critical notes jotted down, by the late William James—now some years ago—upon the margins of the original sketch of which the present essay is the outgrowth.

HENRY LANE ENO.

PRINCETON, NEW JERSEY,  
May, 1920

## CHAPTER 1.

### FUNDAMENTAL CONCEPTIONS

THE universe of which we seem to be aware may be divided into three great classes—entities, relations, and processes.

Of these, entities and relations are fundamental; processes appear to be derivative, involving entities of some kind, relations of usually many kinds, but always, and especially, those relations to the time series which distinguish process as such.

As to the exact status of these classes, philosophers differ. As to their actuality, all philosophers agree. Every mode of thought possesses an expression for them. In physical science they are epitomized in matter, and in the relational complexes of space, time, and motion. As organisms we are conscious of them as existence, environment, and reaction; while in the poetic symbolism of the East they are known as being, wisdom, and power. They do not easily submit themselves to definition, for without cognizance of them no thinking is conceivable. Like Emerson's "Brahma", they include the thinker, his total environment, and his thought.

Yet, although the universe thus seems to fall into three main divisions, not all philosophers have been fully alive to this obvious fact. On the contrary they have, from the earliest times, nearly always

overemphasized some single aspect. "The World is eternal and immutable," said Father Parmenides (Entity); "All things flow away and nothing remains" said Heraclitus (Process); "Everything is relative, illusion—'Maya'" said Sankara (Relation); and their intellectual descendants are alive this very day. All things are generated from the immutable logical principles, says Russell (Realist); the whole universe is pure process, becoming, says Bergson (Pragmatist); everything is error and illusion, says Bradley (Idealist).<sup>1</sup> While, it is scarcely necessary to add, we possess every sort of philosophy exhibiting some more qualified overemphasis as the result of combinations and modifications of these extreme views.

But this universe of ours is in some ways at least not only threefold but also one, since after all it is a universe, ordered to some extent, so far as we have been able to explore it, and not a chaos. As a universe of total inclusion it is undoubtedly one, as well as in its character as a universe of discourse; while for many essential considerations science is forced to maintain that it is a uniformity, subject through-

<sup>1</sup> Bertrand Russell: *The Principles of Mathematics*. Cambridge University Press, 1903.

Henri Bergson: *L'Evolution Créatrice*. Félix Alcan, Paris, 1908.

F. H. Bradley: *Appearance and Reality*. Swan, Sonnenschein & Co., London, 1908.